(18)
18.

A Seasonable

DISCOURSE

SHEWING

The *Necessity* of *Maintaining*

THE

Established Religion,

In opposition to

POPERY.

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A Scholastic

DISCOURSE

CONCERNING

The Reception of Mahometanism

IN

Well-established Religion.

1. HIS Majeſty having found it neceſſary for the good of his Affairs by his Declaration to grant a freedom to all ſorts of diſſenters from the Church of *England* to exerciſe their Religions, and to ſuſpend the execution of all penal Laws againſt them, none can doubt but that the Papiſts againſt whom the penal Laws were moſt ſharp, are and will be watchful to improve it to their advantage, ſo much the more induſtriouſly ſetting themſelves to ſeduce Proteſtants, ſince they may now ſecurely own and defend their Perſwaſions, and even their Prieſts openly act in all parts their Function, which was before no leſs than Capital in any of his Majeſties Subjects. If the induſtry we expect from them meet not with a proportionable zeal in all true Proteſtants, it will not be hard to conjecture the ſucceſs of a vigorous and induſtrious attaque, and a faint and negligent defence. And therefore I think it cannot be unſeaſonable to offer a few motives to the ſtirring up the zeal, and awakening the prudence of all ſuch Proteſtants as fear God, and love the King, the Church, or themſelves, as well as to arm them with ſome Arguments for their own confirmation in the grounds of Proteſtancy, in oppoſition to Popery.

2. The firſt Conſideration ſhall be that of duty to Almighty God, who has made us Members of a Chriſtian Church, in which we may aſſuredly find Salvation if we continue in it, and live according to its Rules and Precepts. This Chriſtian Church our H. Mother has no other Rule of Faith and Practice than the holy [a] Scripture, of which, when leſs was written than we have now in our hands, St. *Paul* [b] ſaid then, they *were able to make men wiſe unto ſalvation.* It receives for Canonical Scripture neither leſs nor more than thoſe books [c] *of whoſe authority there was never any doubt in the Church*, giving herein as much deference to Univerſal Tradition as any Church in the world: much more

a *Art.* 6.

b 2 *Tim.* 3. 15.

c *Artic.* 13.

Cousins Schol. Disc. more than the Roman does, who obtrudes her particula dictates and most notorious Innovations for the Fundamentals of the Catholick Faith. It professes the same Faith and no more than what all Christians have made the Badge and Symbole of their Profession, namely that which is briefly compriz'd in the [d] Apostles Creed, explain'd in those others which is called the Nicene and Athanasian, and proved by the holy Scriptures taken in that sense which is evident in the Text to any indifferent judgment, and approved by the consent of the [e] Universal Church, the Decrees of the first General Councils and Writings of the Fathers.

d *Art.* 8.

e *Jewels Apol.*

We are Members of a Church where are used the same [f] *Sacraments* which Christ expresly left in his Church, and no other. We *worship* the only [g] God, as we are taught to believe in him, and no other. Our *administration* of this Worship and of these Sacraments is in a [h] language understood by all those that are concerned in them, being performed with such [i] rites as are agreeable to the Word of God, being for Decency and Order; and we use them not as necessary in themselves, but in obedience to that Authority which God has given to every particular Church over its own Members. [k] Our Discipline likewise is according to the Scripture Rule, and Primitive Patterns, as far as the looseness of this Age will bear; and if this has weakned the Discipline of our Church, we believe it has the same effect even in those of the Roman Communion, and had no less in the Church of *Corinth* in the Apostles times.

f *Art.* 25. *Catechism. in the Lit.*
g *Art.* 1.
h 1 *Cor.* 14. 6, 7, 8.
i 1 *Cor.* 14. 40. *Preface of Cerem. to the Litur.*
k *Art.* 33.

Commin. in the Litur.

And for the [l] Persons who are employed in the Ministry of Gods Worship and Sacraments, and in the feeding and governing of the Flock of Christ, they are lawfully called to their Office and Ministry, and are consecrated and ordained according to the Scriptures, and Canons of the Universal Church: and we shew the Succession of our Bishops to the Apostles of Christ, as fully as it can be shewn in any other Church at this day.

l *Book of Ordain. Art.* 36. *Mason de min. Ang.* Bramhal.

Lastly, We are Members of a Church, which above all other Constitutions in the Christian World enforces the great duties of [m] obedience and submission to the Magistrate, and teaches to be subject not only *for Wrath, but Conscience sake.*

m *Art.* 37. *King Charles Letter to the Prince.*

In

In all these respects our Church holds a Communion with all true Churches of Christ that are or have been in the World, and is together with them a true Member of that holy Catholic Apostolic Church which was from the beginning, and will be to the end.

As we pass not severe censures on other Churches, though exceedingly erroneous, and are for that charity unworthily repaid by the most criminal, that of *Rome:* So are we excommunicated by none that we know of, but Her; The Pope herein dealing with us as he does with all other Christians in the [n] World namely, with most of the European Churches, and all in other parts, except those few whom he has gained of late by his Missionaries.

n *Bulla Cœnæ.*

The common Cause for which we suffer is nothing else but the defence of *the* [o] *Faith which was once delivered to the Saints,* and of that *Liberty wherewith Christ has made us free*; against those additional Articles which he would intrude into the one. And that Anti-christian Yoke which he would impose on the other.

o *Jude* 3. *Gal.* 5. 1.

The difference between our case and that of our fellow Christians who suffer with us is only this; that they are shut out from Heaven as far as the Popes Censures can do it, for they know not what, many of them, even Millions in the remoter parts having never so much as heard of him, or his pretensions, whereas we know them too well by woful Experience.

It is not much more than an hundred years since that our Ancestors were under his Tyranny, which as their Fathers had insensibly drawn upon themselves, by their deference to the See of *Rome*, from whence the *Saxons* had partly [p] their Conversion; so they having endured it as long as they were able, after many fruitless endeavours to make it tolerable, at last with one [q] consent threw the Yoke off their necks.

p Ethelbert *and some others of the South of* England.

q *An.* 22. *of Hen.* 8. *by the advice of the Parliament and Convocation.*

Our Church being thus freed from the Usurpations of *Rome* by them who were deeply [r] immersed in the errors and corruptions of it, the best use they could make of their liberty was this, to restore the primitive purity of the Christian Faith and Worship, which ignorance and interest had fatally depraved. Indeed, 'twas morally impossible that they should pass

r *Herb. Hist. of Hen.* 8. *Speed. Baker*, &c.

untainted thorough so many Ages of darkness, when the Popes given up to profligate [s] vice seem'd to drive on no other design but for Wealth and Dominion, when scarce any in their Communion understood the Originals of Scripture: when those that governed were so jealous of it, that they would not suffer any [t] Translation, but the Latine which was overgrown the mean while (as they now confess) with many thousands of Corruptions.

3. Having considered the Obligation we have to the Religion we profess, it may be seasonable next to reflect on the Religion to which we are invited.

One that recals us to the Idolatrous practice of the heathen World, to [u] pray unto our fellow Creatures canonized to Saints and Heroes, to worship Images, and fall down to the stock of a tree: Nay, what in the confession of [x] *Coster* the Jesuite, and some others, in case Transubstantiation be not made out, a more stupid Idolatry than the worst of heathens were ever guilty of; the worshipping the consecrated Host. Now that Transubstantiation is not real, we have all the evidence that we are capable of, the testimony of our reason and our senses. The absurd and monstrous consequences of that Doctrine will fill Volumes, a great part of which are with great truth and justice drawn together by Dr. *Brevint* in his late Tract entituled, The depth and mystery of the Roman Mass.

We are invited to a Religion that takes from us contrary to the express words of our Saviours Institution [y] half of the Sacrament of the Eucharist. To a Church that revives the Heathen Persecution of taking away our [z] Bibles, and would involve every Lay-man in the guilt of being a * Traditor, the next step in the account of the Primitive Church to Apostacy from the Christian Faith. We are invited to a Church, that as it takes away the Scriptures and half the Communion, robs likewise of the benefit of the Publick Prayers, putting the Offices in an unknown † Tongue; insomuch that when about thirteen years ago some of the Prelates of the Church of *France* had taken care to translate the Liturgy and Scripture into

[s] *Guicciard. l. 16. Luitprand. l. 2. c. 13. Baron. ad An. 908. Concil. Const. Sess. 11. Genebr. ad an 901.*

[t] *Sixt. V. & Clem. 8. in the Prefaces of their Book.*

[u] *Concil Trident. Sess. 25. Bell. de Imag. l. 2.*

[x] *Coster, Enchirid. Controvers. c. 3. de Euch p. 308. Concil Trident. Sess. 13. Bell. de Euch.*

[y] *Concil. Constance, Sess. 13. Trid. Sess. 21. Bell. de Euch. l. 4.*

[z] *Index lib. prohib. reg. 4. Bell de verbo dei. l. 2.*

* *Optat. milevitan. l. 1. Cont. Parmen.*

† *Missal. rom. Approbat. ex decret. Concil. Trident. & bullâ Pii 5. Cherubini bullar. Tom. 2. p. 311.*

into the vulgar Tongue, Pope [a] *Alexander* the ſeventh damns the Attempt, and under pain of Excommunication commands all perſons to bring in their Books to be publicly burnt. We are tempted to a Religion, which contrary to the command of *trying all things, and holding faſt that which is good*, and paying to God *a reaſonable ſervice*, enjoyns an [b] implicite Faith and blind Obedience: to a Religion that inſtead of the guidance of the Word of God, ſets up an [c] infallible Judge and Arbitrator of all Doctrines, the Pope of *Rome:* Which inſtead of the *faith once delivered to the Saints* adds [d] new Articles of Faith, which inſtead of that one propitiation made by Chriſt, and the condition thereof Faith and Repentance, ſets remiſſion of ſins upon terms, and propoſes that gift of God to be bought with Money in the vile Market of [e] Indulgences; for inſtance [f] Sacriledge is valued at ſeven groſſes, Inceſt five, Simony ſeven, Perjury ſix, Murder five, and ſo on in the Tax of the Apoſtolic Chancery.

We are invited to a Church where we muſt be Schiſmatics that we may be Catholics, and adhere to the [g] Roman in oppoſition to all other; that is to the Catholic Church.

'Twere endleſs by retail to reckon up the Errors and the Guilts to which we are invited; the fond ridiculous Rites, the ſuperſtitious, burthenſom and heatheniſh Ceremonies, the Exorciſms and Conjurations, the Blaſphemies and forged Miracles, Cheats and pious Frauds, the Lies and Stories ſtupid and impoſſible as *Amadis de Gaul*, the *Knight of the Sun*, or the *Seven Champions*, witneſs the *Golden Legend*, the *Lives of the Saints*, of St. *Francis*, *Bruno*, St. *Dominic* and infinite others, or if we have a mind to a Romance of our own, the long Tale of a Tub which [h] Fath. *Serenus Creſſy* has lately put out borrowed from Father *Alford*; the improbable, that is, the greater Miracles, as he tells us, being omitted becauſe of the unbelief of the Heretics; and yet enow are left to weary the credulity of the moſt ſanguine Catholic: Wherein alſo, as he tells us, we may ſee the Faith of our Forefathers, and truly we have great reaſon to thank him for the proſpect, which gives us ſtrong inducements in ſo unjuſt a competition, to retein our own.

Notwithſtanding all that has been ſaid, there is a ſort of pacific

[a] *Extrait du procez verbal des aſſemble general du clerge du Fran. tenue à Paris es An. 660. & 661.*

[b] *Bell. de rom. pont. l. 4.*

[c] *Bellar. de Eccleſ l. 3.*

[d] *Jude 3.*

[e] *Bellar de Indulg l. 1.*

[f] *Taxa cancel. Apoſt.*

[g] *Bellar. de Eccleſ. l. 3.*

[h] *Church Hiſtory of Britany.*

pacific Writers, who repreſent the Doctrines of the Church of *Rome* under a fairer light, and would have us believe they have a better meaning than is uſually ſuggeſted. And God forbid that we ſhould take things by the worſt handle, or make that breach wider, whoſe cloſure we ſhould endeavour to make up with a zeal equal to that of the gallant [i] *Roman*, who threw himſelf on behalf of his Countrey into the gaping Gulf. Indeed no price can be too great for Peace, but only Truth; the which we may not part with for all the tempting charms of Charity and Love: and God knows, in the preſent caſe 'tis evident, that the excuſes which are fram'd in the Romaniſts behalf are ſhort and frivolous; nor beſides can any man be eſteem'd a Roman Catholic by admitting the Doctrines of that Church in his own private or ſome more probable Doctors, but in the public ſenſe. And had theſe undertakers in the Catholic Cauſe power to diſpenſe therein according to that Candor which many of them make ſhew of, we might attend to what is ſaid; but we are well aſſur'd, that all theſe fair words can ſignifie nothing but are merely a bait and ſnare laid to draw in the eaſie Proſelyte: for when he's reconcil'd and brought into the boſom of the Church, theſe painted ſhews are preſently waſht off; and all conceſſions immediately retracted; the Convert muſt then learn the Colliers Creed, believe as the Church believes, and St. *Peter*'s Key which threw the gate open to admit into the Church, will ſhut the Priſoner in: and the Child which had a piece of money given him to keep him quiet, ſhall ſoon after have it call'd for back again, and be aw'd with the rod, if he repine or murmur. So that 'twill be a frivolous Project to talk of a reconcilement with the Church of *Rome*, till ſhe firſt conform herſelf to Truth; and a Conviction, and much more a Reformation muſt here be impoſſible, where the groſſeſt Errors are join'd with an Aſſurance of being free from any; nay, a Perſuaſion of being infallible.

i *Curtius.*

4. The Motive which deſerves the next place is the *Safety of the King's Perſon*, and the Prerogative of the Crown, which hath no higher or more neceſſary appendent than his Supremacy in his Dominions in all Cauſes Eccleſiaſtical and Secular, according to the powers inveſted in the * *Jewiſh* Kings under

k *David. Hezek.* &c.

under the Law, and exercised by the first [l] Christian Emperours.

[l] *Const. Theod. Justin.* &c.

'Tis obviously known how destructive both to itself and the Community is the Partnership of Regal Power; but this must be infinitely mischievous when shared by a Foreiner, whose interests are necessarily contrary to those of our Prince and Nation, as the Popes certainly are. But this mischief stays not within the aforesaid bounds; for the Pope is not content with a bare Co-ordination, but demands the Preference for his spiritual Sword, and claims a power to depose Kings and dispose of Kingdoms.

This we learn at large from [m] *Bellarmin*, *Suarez*, *Turrecremata*, Card. *Perron*, *Thom. Aquin. Ledesma*, *Malderius*, to pass by innumerable others, all whose Works were publisht by Authority, and so own'd as consonant to the Doctrines of the Church, to which may be added the Pope's Definition, who makes it authentic Law in these words, *We say and define and pronounce that it is absolutely necessary to salvation for every human Creature to be subject to the Bishop of Rome*, and this Law of Pope [n] *Boniface* the Eighth's making he effectually commented on himself, of whom [o] *Platina* says, That *he made it his business to give and take away Kingdoms, to expel men and restore them at his pleasure.* All which, that it might want no Sanction or Authority to render it the Doctrine of the Church, is justified in the third and fourth [p] *Lateran Council*, the Council of *Lions*, the Council of *Constance*, all which call themselves General, and therefore speak the Doctrine of the Church.

What has been done in this kind since the days of *Gregory* VII. throughout *Europe* would fill a large Volume, in the bare Narration, whoever has a mind to see those black Annals need not consult Protestant Writers, but read *Baronius* or *Platina*, and there he will satisfie himself. Behold at large the last and greater Triumphs of the Capitol: Crowns and Scepters and the necks of Emperors and Kings trampled upon in great Self-denial by *Christ*'s humble Vicar, their Realms and Countries taken from them and involv'd in blood by the Lieutenant of the Prince of Peace: Subjects discharg'd from their Allegiance in the right of him, who himself

m *Bell. de rom. pont. l.* 5. *Suar. Aud. Eud. Johan. resp. ad Casaub. p.* 12. *Suar defens. fid cath l.* 3. *Turrecrem. sum. eccl. c.* 14. *Thom. Aquin.* 2. 2 *quæst.* 12. *Art.* 2. *Ledes. Theol. mor. tract.* 7. *Malder. com. in D. Thom.* 2. 2. *quæst.* 1.

n *Extravag de majoritate & obedientia c.* 1. *unam sanctam.*

o *Platin. in vit. Innoc.* 3.

p *Concil. later. can.* 27. *tom. concil.* 27. *p.* 461 *Concil. lat.* 4. *Can.* 3. *Tom.* 28. *p.* 161. *Concil. Lugd.* 1. *Sess.* 3. *Tom.* 28 *p.* 424. *Concil. Const. Sess.* 17. *tom* 29. *p.* 458. *and* 469.

himself disown'd the being a divider and a Judge; and in a word, the whole world made his Kingdom, who pretends his interest deriv'd from our Lord *Jesus*, who disclaim'd the having a kingdom of this World. So that it was not said amiss by *Passavantius*, That *the Devil made tender of all the Kingdoms of the World and the glory of them to our Lord Christ, but he refused them; afterwards he made the same offer to his Vicar the Pope, and he presently accepted; with the Condition annext of falling down and worshipping.* The *English* Reader who desires to be satisfied in matter of Fact may please to consult the [q] History of *Popish Treasons and Usurpations* not long since written by Mr. *Foulis*, to pass by others who have also dealt in that Subject.

[q] *History of Popish Treasons and Usurpations.*

At present I shall only add that although our neighbouring Princes have difficulty enough given them by this Universal Monarch, who like his Predecessors in Heathen *Rome*, makes it a piece of his Prerogative to have Kings his Vassals, yet they often help themselves by some advantages which our Sovereign is not allowed. The most Christian King has his Capitularies, Pragmatic Sanctions, Concordats, and the Priviledges of the *Gallican* Church, to plead upon occasion. And his Catholic Majesty as the eldest Son of the Church has several Rights of Primogeniture, especially in the Kingdom of *Sicily*. But the Crown of *England* is not to be treated with such respect: it alas ever since the days of *Henry* the Second or at least King *John* is held in fee of the Pope, and we are in hazard to be call'd unto account for the Arrear of 1000 Marks *per An.* payable ever since that time: And Cardinal [r] *Allen* has given it for good Canon Law, that *without the approbation of the See Apostolic none can be lawful King or Queen of* England *by reason of the antient accord made between* Alexander *the Third in the year* 1171. *and* Henry *the Second then King, when he was absolv'd for the Death of S.* Thomas *of Canterbury: That no man might lawfully take the Crown, nor be accounted as King, till he were confirmed by the Soveraign Pastor of our souls which for the time should be; This accord being afterwards renewed about the year* 1210 *by King* John, *who confirmed the same by oath to* Pandulphus *the Popes Legate at the special request and procurement of the Lords and Commons*

[r] *Admonish. to the Nobility.*

Commons as a thing most necessary for the preservation of the Realm from the unjust usurpation of Tyrants, and avoiding other inconveniences which they had proved, &c. But if this be but the single Opinion of a probable Doctor, we may have the same asserted by an infallible one, Pope [r] *Innocent the* IV, who before his Colledge of Cardinals, and therefore in likelihood *è Cathedra*, declares, that *the King of* England *was his Vassal, nay, to speak truth, his Slave.* From hence it is that the succeeding Popes have been so free on all occasions of turning out of doors these their Tenants upon every displeasure and little pet. Not to mention the old misadventures of *Richard* the Second, King *John*, &c. Hence it was that [s] *Paul* the Third sent against King *Henry* VIII. in the Year 1538, his *terrible thundring Bull*, as the Author of the History of the Council of *Trent* calls it, such *as never was used by his Predecessors, nor imitated by his successors, in the punishments to the King were deprivation of his Kingdom, and to his adherents of whatsoever they possest, commanding his Subjects to deny him Obedience, and Strangers to have any Commerce in that Kingdom, and all to take Arms against, and to persecute both himself and his followers, granting them their Estates and Goods for their prey, and their Persons for their Slaves.* Upon like terms [u] *Paul* the Fourth would not acknowledge Queen *Elizabeth because the Kingdom was a Fee of the Papacy, and it was audaciously done of her to assume it without his leave:* And therefore [x] *Pius* the Fifth went on, and fairly deposed her by his Bull, dated *Feb.* 25. 1570. but because the stubborn Woman would needs be Queen for all this, Pope [y] *Gregory* XIII. let his Bull loose again upon her, and having two hopeful Bastards to provide for, to the one he gives the Kingdom of *England*, to the other that of *Ireland* Nor was she unqueen'd enough by all this, but [z] *Sixtus Quintus* gives away her Dominions once more to the King of *Spain*: and after all when nothing of all this would thrive, * *Clement* the VIII. sends two Breves for failing into *England*, one to the Layty, the other to the Clergy, commanding them not to admit any other but a Catholic, though never so near in bloud to the Succession; in plain terms to exclude the Family of our Sovereign from the Crown. In the year 1626, † *Urban* the Eighth forbids his *beloved Sons, the*

[r] *Mat. Paris, An.* 1253.

[s] *Cherubini bullar. Tom.* 1. p. 704. *Hist. Conc. Trent. l.* 1 *An.* 1538.

[u] *Hist. Conc. of Trent. an.* 1558

[x] *Cambd. Eliz. An.* 1570. *Cherubini bullar. Tom.* 2. p. 303.

[y] *Thuan. l.* 64. *Cambd. Eliz. An.* 1578.

[z] *Cambd. Eliz. An.* 1588.

* *Cambd. Eliz. An.* 1600.

† *Dat May* 30. 1626. *Foulis p.* 725.

Catholics of England, *the pernicious and unlawful Oath of Allegiance.* Yet more, in the late unnatural Rebellion in *Ireland* the Loyal Catholics, as now they call themselves, submitted that unhappy Kingdom to his aforesaid Holiness Pope * *Urban*, to pass by other offers no less treasonable: and after that, as we are credibly informed, Pope *Innocent the* X. bestowed it as a favour on his dear Sister, and much dearer Mistris *Donna Olympia*. And sure we have all reason in the World to believe that every thing of this will be done again when the old Gentleman at *Rome* is pleased to be angry next, has a mind to gratifie a neighbour Prince, or wants a portion for a Son, or a favour for a Mistris. And as it is, the Papists of *England* have but this one excuse for that mortal sin of obedience to their Heretic Prince; [b] *that they are not strong enough to carry a rebellion:* And truly 'twere great pity these men should be entrusted with more power, who give us so many warnings before hand how they are bound to use it.

a *Lord* Orrerys *answer to* Peter Welsh *his Letter.*

b *Watsons quodlibets, p.* 255. *out of* Bannes, *Valentia, and others.*

But to all this the Roman Catholics have one short reply, That they are the most Loyal Subjects of his Majesty: and have signally approved their duty by their service and fidelity in the last War. To this I say in short, that as bad as Popery is, I do not think it can eradicate in all its Votaries their natural conscience; no Plague was ever so fatal as to leave no Person uninfected that scapt its fury. The case is fully stated by King [c] *James* of famous memory, *as on one part, many honest men, seduced with some Errors of Popery, may yet remain good and faithful Subjects; so on the other part, none of those that truly know and believe the whole grounds and School conclusions of their Doctrines, can ever prove either good Christians, or good Subjects.* To speak the plain truth, and what the insolent boasts of Papists makes necessary to be told them; whatever was done then, was no trial at all of Loyalty. The late Rebels found it necessary for the countenancing their cause to make a loud pretence against Popery, and to have the benefit of spoiling them: So that the Roman Catholics did not so much give assistance to the King, as receive Protection from him. When they shall have adher'd to their Prince in spight of the commands of their holy Father the Pope, and defended their Sovereign and his Rights, when it was not their interest to do

c *King* James *his works, p.* 504.

do it, they will have somewhat worth the boasting; As the case now stands, they had better hold their peace, and remember that the Sons of another Church served their King as faithfully as they, though they talk less of it. But since they will needs have the World know what good Subjects they have been, let them take this short account from the *Answer to the* [d] *Apology for the Papists*, Printed *An.* 1667. *In* Ireland *there were whole Armies of Irish and English that fought against his Majesty solely upon the account of your Religion. In* England *it is true some came in voluntarily to assist him, but many more of you were hunted into his Garrisons by them that knew you would bring him little help, and much hatred. And of those that fought for him as long as his Fortune stood, when that once declined, a great part even of them fell from him. And from that time forward you that were always all deem'd Cavaliers where were you? In all those weak efforts of gasping Loyalty what did you? You complied, and flattered, and gave suggared words to the Rebels then, as you do to the Royallists now; You addressed your Petitions to the Supreme Authority of this Nation the Parliament of the Commonwealth of* England. *You affirmed that you had generally taken, and punctually kept the Engagement. You promised, that if you might but enjoy your Religion, you would be the most quiet and useful Subjects of* England. *You prov'd it in these words: The Papists of* [c] England *would be bound by their own interest, the strongest Obligation amongst wise men, to live peaceably and thankfully in the private exercise of their Conscience, and becoming gainers by such compassions, they could not so reasonably be distrusted as the Prelatic Party which were loosers.* If this be not enough to evidence the singular loyalty of Papists in the late War, they may hear a great deal more of their vertue celebrated from their Petitions and public Writings in my [e] *Lord Orrerys answer to* Peter Welsh *his Letter* And because in those Writings they are so ready to throw the first stone against the late Regicides, they would do well to clear themselves from the guilt of that Sacred bloud which is charged home upon them by the *Answerer* of [f] *Philanax Anglicus*, who has not yet been controuled for that accusation.

[d] *Pag.* 14.

[e] *Pag.* 14, 15, &c.

[f] *Pag.* 59.

5. To this barbarous insolence of Excommunicating and Deposing Kings may succeed the usual consequent of that, but

greater prodigy of Tyranny, the *putting whole Nations under Interdict*, and depriving them of all the Offices and comforts of Religion, and that generally without any other provocation, than that the Prince has insisted on his just rights, or the people performed their necessary duty. History is full of instances hereof. Within the compass of one Age, I mean the eleventh [g] Century, almost all the Nations of *Europe* fell under this Discipline, *France*, *England*, *Scotland*, *Spain*, and *Germany*; and some of them several times over; and so it has gone down in following Ages. The nature of the punishment we may learn from [h] *Matthew Paris*, who describing the Interdict in the days of King *John*, which lasted amongst us for six years, three months, and fourteen days. *There ceased throughout* England *all Ecclesiastical Rites, Absolution and the Eucharist to persons in their last Agonies, the baptizing of Infants only excepted: also the bodies of the dead were drag'd out of Cities and Villages, and buried like the Carkasses of Dogs in the high-ways and ditches without any prayers or the Sacerdotal Ministry.* One would imagine that he who pretends to hold his Empire from the Charter of *pasce oves*, the feeding of Christs Sheep would find himself concerned not to destroy and starve them, or withhold from them their spiritual food for almost seven years together; an unusual prescript for abstinence in order unto health. But we may not wonder at all this; for [i] *pasce oves* with a Roman Comment means all Coercion and Dominion; and they who take away the Scriptures and half the Communion from the Layty are not to be controul'd, if they also withhold the other offices of piety.

g *Baron. cent. undecim.*

h *An.* 1208.

i *Platina in vita, Greg* 7.

6. A farther consideration may be *the Laws of the Land*, which in case of Popery must be content to truckle under the Canon Law, and occasional Bulls of his Holiness, or Legantine Commissions, The proceedings of the Courts in *Westminster* veiling to Prohibitions and Appeals to *Rome*, against which a *Premunire* will be a weak fence in bar to the plenitude of the Apostolic Power; and to murmur or dispute any thing will be especially to new Converts, interpreted Heresie, a word of so sharp an importance, as not to need a Comment. There is a Tradition that heretofore the Gentlemen of the long Robe were in that mean estate as to ply at *Westminster* Hall

Hall Gate as now Watermen do at the Stairs for a Fare, let the Practitioners in that noble Profession consider whether some such thing would not in earnest be the consequent of Popery. And the rest of the People of *England* would do well to think whether they are fitted for a Journey to *Rome*, as often as they shall be called thither: I do not mean the divertisement of Travel, or devotion of Pilgrimage, but the compulsion of Citations from that Court, where the attendance and expence is not likely to be less than formerly it was, when it occasioned the groans and sad complaints of our Fore-fathers; which though they have escaped, our experimental knowledge sufficiently appear in all our [k] Histories. Or should the English Law have some quarter given it, and be allowed a little Chamber practise, this must be only in reference to the Layty. All [l] Ecclesiastics are under a more perfect dispensation, and only accountable to the Apostolic See either for their Actions or concerns, the benefits of which though the Secular Priests share in some proportion, the Regulars much more liberally enjoy, being owned by the Pope [m] *as his Souldiers* and Prætorian bands, listed under the Generals of their several Orders, maintained indeed at the cost of the Countries where they live, but for the service of their Soveraign abroad, to whom they owe an entire and blind obedience: And that they may give no Hostages to the State where they recide, are forbid to marry. So that if Popery should prevail, we must, besides all charges necessary to secure our selves from forreign enemies both by Land and Sea, constantly maintain a vast Army of possibly an hundred thousand men, for such were the old numbers, to assure our slavery to the Roman Yoke. Nor are these Priviledges of the Church only personal, the places themselves which these religious men possess are hallowed into Sanctuaries, and give protection unto any criminal that treads within their thresholds, the most horrid murder or barbarous villany is to have the benefit of the Clergy, and if the Malefactor have but time to step into a Cloyster, he fears no farther prosecution.

k *Roger Hoved. in Hen. 2. Mat. Paris, ib.*

l *Concil. Trident. Sess. 25.*

m *Hist. Concil. Trident. l. 2.*

7. But besides the inconvenience of submitting to a forrein Law, that certain mark of slavery, and the intolerable burthens that attend its execution, it will be of moment to advise how

how well our property and intereſt in our eſtates will ſtand ſecur'd: And though when Princes are upon their good behaviour, to be diſſeized of their dominions, whenever they offend his Holineſs of *Rome*, the Peſant or the Gentleman have no great reaſon to expect indemnity: yet ſhould the Farm or Mannor houſe be too low a mark for the Roman Thunderer to level at, 'tis not to be imagined the Lord Abbots and the Lands of all religious houſes will be paſt by as trifles. The Church is ever a Minor, and cannot be preſcribed againſt by time, or barred in her claims, and our holy Father out of his Paternal care will find himſelf concern'd to vindicate the Orphan committed to his truſt. Some perchance who enjoy thoſe Lands think they need not apprehend any thing, becauſe they hold under Acts of Parliament: But they who imagine this ſhould conſider, that the ſame ſtrength that can repeal thoſe Laws that eſtabliſh Proteſtancy, may alſo do as much for thoſe which ſuppreſs Religious houſes: and no body can tell what the force and ſwing of a violent turn, eſpecially in *England*, may produce, where we ſeldom proceed with coldneſs or reſerve. Acts of reſumption are not things unheard of in ours, or in forrein ſtories. Nor is the conſent of the Pope in Queen [n] *Maries* days a better ſecurity; for in caſe of a change of Religion all thoſe grants will be interpreted a bare permiſſion, and that conditional in order to the great end of reclaiming an heretical Kingdom, which not being then accepted of, and finally ſubmitted to, will not be thought obligatory when Papiſts by their own skill or intereſt have gotten the power into their hands. King *Charles* the Firſt yeilded at the Iſle of [o] *Wight* that the Church Lands ſhould be leaſed out for 99 years, in order to a preſent peace and ſettlement of all things, through the interpoſition of a powerful and violent faction it was not then accepted of: Does any may think the Obligation of leaſing for 99 years remains now? Let our Lay-Abbots apply this to their caſe, and then judge whether they upon a revolution will be more ſecure of their Poſſeſſions than the late Purchaſſers were; or whether thoſe Purchaſſers were not as confident of tranſmitting their Acquiſitions to their poſterity as any poſſeſſor of Church Lands now is or has been. The King of *France*, not long

n 1 *and* 2 *of Philip and Mary.*

o *Treaty at the Iſle of Wight.*

long ſince has redeemed back to the Crown thoſe Demeſnes which belong'd to it, paying back ſuch ſums as were really laid out by the Purchaſers; and allowing the mean profits as intereſt for the money ſo laid out: Which method of procedure has been defended by very conſiderable Arguments to be juſt and equitable. If the money expended on the Church penniworths at the diſſolution of religious houſes were now refunded, and the advantage of above 100 years profit already received were thrown into the bargain, though the preſent proprietaries would have an ill exchange, yet there would be ſo much plauſibleneſs in the grounds of it, as in the zeal and heat of a turn would not be eaſily controul'd: eſpecially if it be farther preſt, that the firſt claim from the Acts of Parliament ſuppreſſing Church Lands appear to be not full and peremptory, the Lands of the firſt ſuppreſſion in the 27 year of *Henry* 8. not ſeeming to intend an alienation to common and ſecular uſes, but to have been veſted in the King in truſt, that the revenues might be employed [p] *to the pleaſure of Almighty God, and to the honour and profit of this Realm.* As to the ſecond in 31 year of *Henry* 8. The Act ſuppoſes, and is built upon the alienations legally made by the reſpective religious Houſes and Corporations, who are ſaid [q] *of their own voluntary minds, good wills and aſſents without conſtraint, co-action, or compulſion of any manner of perſon or perſons by the due order and courſe of the common Laws of this Realm of* England, *and by their ſufficient Writings of Record under their Covent and common Seals*, &c. Now to the verefying of theſe particulars a great many doubtful Circumſtances and nice Points of Law are eaſily drawn in as requiſite, the ſuggeſting whereof in the forementioned caſes however ſlight and frivolous they may be, no body can tell what force they will have when dilated on by a Roman Catholic Advocate, and interpreted by an infallible Legiſlator. That all this is not an idle dream, ſuggeſted to make

p *Cap.* 28.

q *Cap.* 13.

make Popery odious will be manifeſt to any one who will take pains to read what a french Marqueſs of that Religion has lately written on this very ſubject, who having repreſented us as a [r] *people without Friends, without Faith, without Religion, without probity, without any juſtice, miſtruſtful, inconſtant to the utmoſt extremity, cruel, impatient, gurmaudizers, proud, audacious, covetous, fit only for handy-ſtrokes and ready execution; but incapable of managing a War with diſcretion.* After this friendly character he proceeds to ſhew by what ways and methods we are to be deſtroyed, which are firſt *to put us to the expences of a War, and by raiſing of forces create a jealouſie between the King and his people. Then to amuſe us with fears of invaſion.* Thirdly, *To ſtir up the ſeveral Parties among us, and to favour one Sect againſt another, eſpecially the Catholics, promiſing ſecretly to the Benedictines as from the King of* England, *which they will eaſily believe, that they ſhall be reſtored to all that they formerly poſſeſt according to the Monaſticon lately printed there: Whereupon,* ſays this worthy Author, *the Monks will move heaven and earth, and the Catholics will declare themſelves.* It will not be material to tranſcribe the whole deſign laid down for our deſtruction by this bold Writer, which with all other Machinations, the providence of God, and the prudence of his Sacred Majeſty will we hope fruſtrate. This is enough to ſhew that there are perſons in the world, who can yet nouriſh hopes of deſtroying the Nation, and repoſſeſſing the Lands of the Church; and in printed books make a publick profeſſion of them.

[r] *Traitte de la politique de France*, c. 14. p. 283.

But if one general Act of Reſumption ſhould not diſſeize at one ſtroke all the lay poſſeſſors of Church Lands, 'tis plain that in caſe of Popery by retail they will be all drawn in, for what Papiſt in his laſt Agonies will obtain abſolution without ſatisfaction firſt made to Holy Church, for the goods ſacrilegiouſly detained? Or how will he eſcape the lying in Purgatory at leaſt, and frying there for ſeveral thouſands of years, who inſtead

of

of having benifit from the Indulgencies of the Church, is ſolemnly [r] curſed and anathematized with the worſt of Heretics in the *Bulla Cœnæ*, as alſo the Declaration of the Council of *Trent*, upon the ſcore of being robbers of the Church? 'Tis not to be hoped they ſhould have any benefit from the Treaſure of the Church, who have enrich'd themſelves with that real and material treaſure belonging to her, which is the only price that buys the other. Indeed, they who without the plea of a precedent right in few centuries gain'd to themſelves a fifth part of the whole Kingdom, will not doubt in a much ſhorter time, having the forementioned pretences to recover it again, even *the ſix hundred forty five Abbeys*, whereof twenty ſeven had their Abbots Peers of *England*: *The ninety Colledges, two thouſand three hundred ſeventy four Chanteries and free Chappels, and one hundred and ten Hoſpitals*, [t] which (beſides the leſſer diſſolutions of Templars, Hoſpitalers, Friers Alien, and others that preceded) fell together under the hands of King *Henry* VIII.

[r] *Concil. Trid. Seſs. 22. bulla cœna. in bullario Gherubin. paſſim.*

[t] *Herbert hiſt. of Hen. 8. Speed, &c.*

8. It would be farther weigh'd in reference to the wealth and flouriſhing of the Kingdom, and what is neceſſarily required thereto, *the preſervation of Trade*, and the value of Lands and Rents that the more Popery grows, the more will idleneſs increaſe, the more Abbey-Lubbers, that is, perſons exempted from contributing in any kind to the uſes of a State either in War or Peace, and yet maintain'd as drones on others ſweat and labours. The more it encreaſes, the more will Cælibate or ſingle life prevail; the more Daughters will be ſent to Nunneries abroad, till they can be fix'd at home, the more men will turn Prieſts and Friers, and ſo leſs people in the Nation which already has too few. And that the numbers in thoſe Societies may be ſure to be full, it is a known and cuſtomary practice to entice and ſpirit away Children from their Parents into their Covents, from whence they cannot be withdrawn

without Sacriledge. Of this abuse complaint was made long ago in behalf of the English Nation, to the Pope by [u] *Rich. Fitz-Ralph*, called *Armachanus*, *Anno* 1360, though without redress. *Lay men*, says he, *refrain from sending their Sons to the Universities fearing to have them taken away from them, chusing rather to keep their Sons at home, and breed them to Husbandry, than to lose them by sending them to the Schools: In my time there were thirty thousand Students in* Oxford, *and now there are not six thousand, and the great cause of this decrease in numbers is the aforesaid circumventing of Youth.* To this Accusation [x] *William Widford*, a begging Frier, makes answer in his Apology for his Order, by undertaking to prove, *That it is very lawful to entice Children into their Covents without their Parents consent.* Since the Reformation, what Arts have been used to People the Seminaries abroad, is a thing too notorious to need an account, if any desire satisfaction therein, he may have it from Mr. *Wadworths English Spanish Pilgrim.* By this engaging of the Youth in Monasteries and Nunneries there will be as many more idle hands, so by the more Holy-days which will be kept there will be the less work done; consequently what is done will be so much the dearer, an ill expedient for promoting of Trade, for four days work must perhaps maintain a man and his Family seven. The more Popery encreases, the less Flesh will be eaten, a third part of the year being one way or other Fasting days, besides particular Penances, as good an expedient for Rents, as the former was for Trade. To salve this, I expect the Papists should tell us, that great numbers of Forreiners of that Religion will come and live among us, and supply by their numbers the other inconveniences: but the English Artificers and Merchants are already sensible of the mischiefs which those interloping Strangers which are here already do among us, and desire no new Colonies: Besides, 'tis obvious to any common understanding, that if the admission of Popery bring in Forreiners,

u *Sermon preached before the Pope and Cardinals at Avenion.*

x *In defensorio.*

reigners, the discouragement of Protestancy will in greater and more disadvantageous proportions drive out Natives: and though it be not certain who will gain by the change; 'tis manifest that the true English Interest will be a loser by it.

9. But to proceed, *Popery will bring in to private persons a vast expence* in Masses, Diriges, Mortuaries, Penances, Commutations, Pilgrimages, Indulgences, Tenths, First Fruits, Appeals, Investitures, Palls, Peter-Pence, Provisions, Exemptions, Collations, Devolutions, Revocations, Unions, Commendams, Tolerations, Pardons, Jubilees, *&c.* paid to Priests, the Pope and his Officers; which upon computation amounted to three Millions *per annum*, a great part thereof carried out of the Kingdom in a time when the Indies had not fill'd it with Gold and Silver. The tyranny was so intolerable, that the whole Nation protested against it in their Letter to the Council of [y] *Lyons, Anno* 1245. wherein among other things they declare that *the Italians received hence yearly above sixty thousand Marks, besides all other payments to the See of* Rome, *and carried out of the Kingdom a greater revenue than had the King, who was Tutor to the Church; and was to support the charge of the State.* Which complaint yet had no other answer than delays, and a severe example to terrifie them, immediately made upon the Emperour *Frederick* the Second, against whom his Holiness *Innocent* the IV, then Pope, to use the words of the Acts of the Council, [z] *Pronounced and thundred out the Sentence of Excommunication, not without the horrour and amazement of all hearers and by-standers.* Only the Annats or First Fruits of Bishopricks as they were computed in * Parliament, *Anno* 1532. in a few years came to *an hundred sixty thousand pound sterling*; it would be endless to audit the whole Account. As *England* was by the Popes stiled an † *inexhaustible pit*, so was there no bounds set to the industry of them who attempted to drain it. After a sad complaint of the Rapine, Avarice,

y *Tom. concil.* 28. p. 460.

z *Pag.* 462.

* *Herb. Hist. King* Hen. 8. p. 330.

† *Mat. Paris Anno* 1246.

and tyranny of the Pope and his Officers among us, [a] *Matthew Paris* breaks out into these words, *We might there see heart-breaking grief, the cheeks of pious persons drown'd in tears, the doleful moan that they made, and the sighs which they multiplied, saying with bleeding groans, It were better for us to die, than behold the calamity of our Country and pious People of it. Woe to* England, *who heretofore was Princess of Provinces, and Ruler of Nations, the mirrour of Excellence, and pattern of Piety, is now become Tributary, vile persons have trampled upon her, and she is a prey to the ignoble: But our manifold sins have procured these judgments from God, who in his anger for the iniquity of his People has made a Hypocrite and Tyrant to rule over them.* If Almighty God should for the like Provocations put us again under the same Egyptian Task-masters, we need not doubt of the self-same usage. But now, for all this expence, 'tis pleasant to examine what is to come back to us in exchange; even Parchments full of Benedictions and Indulgences, store of leaden Seals, Beads, and Tickets; Medals, *Agnus-Dei's*, Rosaries, hallowed Grains, and Wax-candles, such Traffic that an Indian would scarce barter for; such pitiful Gauds, that would hardly bribe a child of a year old; and yet this is the goodly price they offer for all the wealth of a whole Nation.

[a] *Anno* 1237.

10. After this Tyranny over our Estates in the particulars rehearsed, there is a very remarkable one behind, which will well deserve to be considered: It is [b] *Auricular Confession*, where not to mention its ill aspect upon Government, as being made an Engine of State, and Picklock of the Cabinets of Princes, sealing up all things from the notice of the Magistrate; but making liberal discoveries against him; hereby not only the Estate, but Soul and Conscience of every private man are subjected to the Avarice and Rapine, and withal the Humour and Caprice, the Insolence and Pride, nay, Lust and Villany of a debauched Confessor; Every mortal sin upon pain

[b] *Concil Trid. Sess.* 14.

pain of Damnation must be confessed, and when the Penitent after great anxieties has freed himself from this disquiet, he must submit to the Penance, however rigorous, or chargeable, or foolish, which the Priest enjoyns; he and his Family are entirely in the power of this Master of their secrets.

And if this Awe and Empire however grievous, were the whole inconvenience 'twere something tolerable, it being to be hoped, that so severe a remedy would affright from guilt; but the very contrary happens, vices of the foulest kinds are hereby procured to: the Priest takes often benefit of the sin which he absolves from, and having the advantage of these two Points, that the person whose Confession he has taken has lost modesty, and that he can absolve from the crime, it will be easie to perswade the repetition of that sin, which his breath can easily blow away and render none. I shall not here mention on the other part the perfunctory Penances, which seem only imposed to invite to sin again, and those authorized by a most authentic pattern, that of the Popes themselves, for what Markets may we not expect from a poor Priest, when his Holiness in his [c] *Tax of the Apostolick Chancery* has valued the most horrid crimes at so easie rates as a few grosses, or a *Julio*, and eighteen pence or half a Crown compounds for the foulest most abominable guilt. Nay, when a visit to a privileg'd Shrine or Altar, and the bare recital of a short Prayer purchases pardon for 100, 500, 546, 6646 days. Nay, for 7500, 10000, 1000000 years according to the grants of several Popes, to be seen for our great comfort and edification in the [d] *Horæ B. Virginis*. So that the Story of that plump Confessor, who for six Acts of Adultery is said to have enjoyn'd the repetition of six Pœnitential Psalms, and when 'twas told him that there were seven of them advised the Votary to commit Adultery once more, and repeat the whole number, may seem a very severe act of Discipline, and besides a full

c *Taxa cancel. Apost.*

d *Horæ B. Vir.* p. 73, 84, 76: 40, 73, 79, 72. 56, 80, &c.

full attonement for past sins supererogation for future ones.

So that Vice being brought to this easie rate, besides all other misadventures, unless we will stand for the honour of being Cuckolds, and have our Posterity share the Title which is Proverbial in Popish Countrys, to be *fils de Prestre*; it will concern us to look about us, while 'tis time, and prevent these vile dishonours which are preparing for us. If it shall be said, that 'tis not imaginable men should pervert so sacred an action, as the receiving of Confessions to those purposes of villany that are suggested. I answer first, That we may without breach of charity suppose that thing possibly to be done, which is notoriously known to have been done: as also, that the horrour of the crime is competently allayed by their Doctrine, who think only marriage, and not [e] Fornication inconsistent with the dignity of a Clergy-man. And therefore the Nephews of great Clergy-men and Popes have in all Ages been own'd and preferred, and moreover, [f] Fornication has been allowed to Priests and Friers in compensation for their restraint from marriage, three or four Whores as part of their spiritual preferment. I say, all this being put together, there will be little hopes to preserve honour in Families, where so many Circumstances concur together to betray it.

[e] *Sleid comm. l. 4.*

[f] *Cornel. Agrip. c. de lenocin.*

11. After all this there still remains a farther reason why we should resist the growth of Popery, even the most pressing that can be urged, *Self-preservation*, to avoid Imprisonment and Inquisition, Fire and Fagot, Massacres, Racks, and Gibbets, the known Methods by which the Romanists support their Cause, and propagate their Faith. Should that Sect prevail, the Nonconformist shall no longer complain of a *Bartholomew-day*, the *Parisian Vespers*, which bore that date, will be resumed again, and silence all complaints of them or us: and as his Holiness thought fit to celebrate that barbarous

barbarous villany, calling together, as g *Thuanus* tells us, his Cardinals solemnly *to give thanks to Almighty God for so great a blessing conferred upon the Roman See, and the Christian World*; nay, a *Jubilee* was to be proclaimed through the Christian World, whereof the cause was expressed to *give thanks to God for destroying in* France *the enemies of the Truth and of the Church*; There may be found on this side the Sea men who will imitate the Princes of the holy League, who upon such encouragements from the See of *Rome*, and for the greater glory of God, will be ready to consecrate their hands in a Massacre here with us. It is vulgarly known what was done to the poor *Albigenses* and *Waldenses*: how many hundred thousand of lives the planting of the Roman Gospel in the *Indies* cost: What cruelties were practised in the *Low-Countries* by the Duke *D'Alva*, what bloud in this Island in the days of Queen *Mary*, what designed to be shed in the *Powder Treason*, and that by the privity and direction of the Pope himself as h *Delrio* informs us in spight of all the palliations that are now suggested: who withal adds, that his Holiness *Clement* 8. by his Bull a little before that time gave order that *no Priest should discover any thing that came to his knowledge in confession to the benefit of the Secular Government*: It seeming safer to these good men to break all the Obligations of Duty and Allegiance, though bound by Oaths, than violate the Seal of Confession, or put a stop to that meritorious work at one moment to destroy their Soveraign, with all his Royal Family, his whole Nobility and Senate, and subvert the Government of their Native Country. But we need not seek for instances without our own memories, the carriage of the i *Irish Rebellion*, where the Papists in a few months *cut the throats of about two hundred thousand innocent Protestants of all Sexes and Ages*, cannot be yet forgotten. Which Act was so meritorious as to deserve from his Holiness a most plenary indulgence for all that were concerned

g *Thuan. hist.* l. 53.

h *Disq. magic.* l. 6. c. 1. Sect. 2.

i *Lord Orrery.* p. 29.

concerned in it, [k] *even absolution from Excommunication, Suspension, and all other Ecclesiastical Sentences and Censures by whomsoever, or what cause soever pronounced or inflicted upon them, as also from all sins, trespasses, transgressions, crimes, and delinquences, how hainous and atrocious soever they be*, &c.

k *Pag.* 61.

Nor let any man be so fond to hope for better terms, or Liberty of Conscience, if Popery should now prevail. Let us look into the world, and we shall see on all hands, that nothing is any where suffered to grow either under or near that Sect. Where Protestantism has been so strongly fix'd as not to be batter'd down at once, it has by degrees been perpetually undermin'd: witness the Proceedings against them in *Poland* and *Hungary* and several parts of *Germany*, the late Persecutions in the Vallies of *Piedmont*, and the methods used in *France* to demolish their Temples, and disable from Employments, and almost exclude them from common Trades. I need not enquire what is now done in *Utrecht* and other acquisitions of the *French* upon the *Hollander*; this we are sure of; Whatever Articles are, or can be made of favour and compliance, 'tis somewhat more than a probable [l] Doctrine, that Faith is not to be kept with Heretics. The Jesuited Romanist is at large by Equivocations to say any thing, and by directing of Intention to do any thing: they can with a very good conscience dissemble their own, and pretend to the Protestant Profession, come to the devotions of Heathen Idolaters, and that from expres Licence from his Holiness Pope *Clem.* VIII. upon account of which *We may*, says [m] *Tho. a Jesu, be present without any scruple at the Rites and divine Offices of Infidels, Heretics and Schismatics.* Nay *Peter* [n] *Maffeius* makes it his boast, that *Ignatius Loyola imitated the Devil in all his tricks, cheats and cunning*, to convert souls: and how his followers have transcrib'd that Pattern the world does know.

l *Concil Const. Myst. Jesuitism*

m *De convers. infid p.* 854.

n *In vit. Ignat. Loyol.*

Yet

Yet farther they ſome of them at leaſt can ſet up a new Goſpel, where there is not one word of the Croſs of Chriſt; can worſhip Heathen Idols with that pitiful reſerve of having in their Sleeve a Crucifix, to which they privately direct their adoration: all which as they are notorious for, being complained of to the * Pope, ſo are they uncontroul'd for ought appears and permitted by him. Indeed what converſation can there be with theſe men who are under no obligations of Society, no Character of notice or diſtinction; who at the ſame time are Prieſts and Hectors, Caſuiſts and Artificers, Presbyterians, Anabaptiſts, Quakers, Theiſts, Atheiſts, and amidſt all this very good Catholics. Let any honeſt ſober man judge what kind of Religion this is, in it ſelf, and how fit to be encourag'd and ſubmitted to.

* Palafox *Bp.* of Angelopolis *in his Letter to* Pope Innoc. X.

12. To cloſe up all that has been ſaid; from uncontroulable Teſtimonies and Proofs, we have ſeen the influence which Popery has either heretofore or may hereafter have amongſt us in all the great concerns of our Religion, our Prince, our Laws, our Property, our Country, our Families and Lives; and found it evidently deſtructive unto all: the inference from whence can be no other, but that if we have any love of our Religion, any abhorrence of the groſſeſt Superſtition, Error or Idolatry, any regard for the ſafety of his Majeſty, any care of our Laws or our Eſtates, any concernment for the ſtrength, the wealth or numbers of our Nation; any deſire to hold the Freedom of our Conſcience, the Virtue and the Honour of our Families; and laſtly, any care of Self-preſervation, to eſcape Maſſacres, and the uttmoſt rage of Perſecution; it will behoove us to beware of the prevailing of that Sect, in whoſe Succeſſes we have reaſon to expect to forfeit all theſe Intereſts, periſh our ſelves, and bequeath Idolatry and Beggary and Servitude to our Poſterity..

FINIS.